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A RELIGIOUS EDUCATION FOR THE YOUNG PEOPLE of the JAPANESE METHODIST EPISCOPAL CHURCHES on the PACIFIC COAST

With Special Reference to the Problem of Integrating the Young People into the Life of the Church as a Whole

Alice Hiroko Kambara

A.B. University of California 1934

THESIS

Submitted to the Department of Religious Education in Partial Fulfilment of the Degree of Master of Arts in the Pacific School of Religion

1936

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CHAPTER ONE

INTRODUCTION

In presenting tentative programs for use by the young people in the Japanese Methodist Episcopal churches of the Pacific Coast, it is first necessary to discuss the problems facing those particular churches as well as all the Japanese churches of the United States today. To understand these problems it is essential that we briefly go into the past history of these churches here. Religious work among the Japanese in America is a comparatively recent development. It began not much more than half a century ago.

When people migrate to a foreign country, they usually establish themselves in some kind of religious life as soon as possible. This was the case with the first Japanese immigrants that came to the shores of the United States. The group which started the religious work here were of the class that came to America primarily for the purpose of learning the language and customs rather than for commercial purposes as was the case with those who later came in such great numbers. After the great influx of this latter type of immigrant it was not long before the American people were voicing their protests in one way or another.

Even though these earlier Japanese immigrants were of a high type they were not capable of starting these religious enterprises for themselves. Because of the eagerness of this group to learn the language and understand the religious life of the American people the missions boards of the

various denominations took up their cause and made their religious organizations possible. The eagerness for the attainment of knowledge came about as the result of the opening of Japan to the other nations at the beginning of the Meiji Era. Until that time, as is well known, because of internal difficulties and the unwelcomed visits of foreign nations, Japan had closed herself entirely to the rest of the world. But with the new era, there was a complete change. The Western civilization interested the Japanese and the Western world was considered the place from which to attain the new knowledge and the power for achievements.

The very earliest history of the Japanese churches dates back to the year 1877. From a small beginning they became what they are now through the help of the American boards and through the people themselves becoming loyal Christians, tireless in their efforts to spread Christianity, and help those who were constantly coming to the new country. Their first efforts and the continuous work have a tangible result in that there are some 83 religious organizations or centers for the Japanese on the Pacific Coast alone. The very first and earliest work was started in the Methodist Episcopal Church. In a letter compiled by Dr. A.J. Hanson, who was the Assistant Superintendent of the Chinese Missions from 1878-1884, to Dr. Frank Herron Smith, the present Superintendent of the Japanese Missions of the Pacific Coast of the Methodist Episcopal Church, we are told how the work itself all began.

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The Pacific Japanese Mission of the Methodist Episcopal Church had its origin with the coming of three Japanese young men students to San Francisco. These two came to the new country to learn of the American civilization and of its religious beliefs. A young man by the name of Kanichi Miyama was the leader of this group. He came from a very important noble family of the rank of the Samurai. The others were somewhat younger than he, but all were here anxious to learn what they could of the western ways. Because they were eager to learn of the religious life, they first attended one of the services of the famous Howard Street Church. Dr. Thomas Guard, who had been recently transferred from Baltimore, Maryland, at this time occupied the pulpit. The sermon was a great inspiration to these young men and it affected them so much that immediately after the service, they presented themselves for membership in the church. Dr. Guard did not know what to do about it at first, but solved his problem by introducing them to Dr. Gibson, who was then the Superintendent of the Methodist Episcopal Chinese Mission, where an evening school conducted by competent teachers was affording young Chinese boys fine facilities for gaining acquaintance with the elements of American education, with Christianity as the definite background. Thus under the guidance of Dr. [illegible] they soon learned the way of Christ and were baptized and received into the Chinese Methodist Church. Inspired by the work of the Mission these young men soon became actively interested in behalf

of their countrymen who were coming to San Francisco in large numbers now. They too wished to learn of the American ways. So for the purpose of reaching in a religious way those who entered this Mission school, and others of their acquaintances, Mr. Miyama conceived the idea of carrying on weekly meetings of the Japanese students for a special study of the Bible and the Christian doctrines, under the auspices of the Mission. Dr. Gibson greatly approved of the idea and certain rooms were given over to that purpose. These rooms were plainly furnished, mainly by the Japanese members of the Church, by whom also a small monthly rental, and incidental expenses were met from time to time. Dr. Gibson further aided in arranging for courses of lectures and addresses on Bible history and other subjects related to Christianity, and at the same time prepared them for leadership of their own group. There were some other denominational schools in San Francisco at this time who joined with the Methodist Episcopal group in an association and called themselves the "Japanese Gospel Society". Under the able leadership of Mr. Miyama as the president of the organization, the society came to be of great influence among the Japanese in San Francisco. At the time however it aroused the hostility of the Vice-Consul who sought ways to hamper its activities and to prevent the Christianization of his countrymen. [illegible] ment to him was the organization of another Japanese Gospel Society under the Congregational auspices and the furtherance of the cause of Christ by the development of these two strong

Japanese Missions on the Pacific Coast. The Christianizing of the Japanese on the Pacific Coast had its greatest field in California where almost all of the Japanese in America at that time resided.

In the year 1885 however Dr. Gibson gave up his work because of broken health and Dr. Masters took charge. At about this time also the work among the Japanese was divided from that among the Chinese in the Methodist Episcopal Missions, because of the great number coming into the country. In 1886 Dr. M.C. Harris was transferred from the Japanese conference and placed in charge of the Japanese societies in California. They were organized into a district of the California Conference and a phenomenal growth ensued. Beginning with 90 full members and 10 probationers in 1886, the number became 165 in 1888 and 200 in 1891 with 70 probationers. By 1900 there were 11 church organizations, including one each in Honolulu, Sandwich Islands, and Portland, Oregon. Dr. Harris reported at this time 338 full members, 167 probationers, 480 Sunday School scholars, 5 churches, 2 parsonages, property values at $57,500. Self support for the year having amounted to $4,936 and contributions for missions and other benevolences to $1,617. With the approval of the California Conference, the district now became the Pacific Japanese Mission with Dr. M.C. Harris as the Superintendent. Upon the election of Dr. Harris as Missionary Bishop for Japan and Korea in 1904, Dr. Herbert B. Johnson became the Superintendent of the Mission, with Dr. Milton S. Vail as the Secretary and also the President of the Anglo-

Japanese School, which served as a training school for the Japanese pastors and other workers. Following the death of Dr. Johnson in 1925, Dr. Frank Herron Smith was appointed Superintendent and since then there has been marked progress in the work among the Japanese. As to the work of the other denominations among the Japanese, the Congregational Church started its work at about the same time as the Methodist Episcopal, as was already mentioned. The Presbyterians followed in 1885, the Southern Methodist in 1888, and the Baptist in 1892.

Thus we have a brief sketch of the beginning of Mission work on the Pacific Coast among the Japanese. That of the Methodist Episcopal Church is considered the absolute beginning as we have noted above, and its work is still by far the greatest. Almost every denomination from the Catholic to the Holiness has now established some religious work among the Japanese. But the other denominations have very few centers as compared to the Methodist Church, whose centers are established all the way from Seattle in the Northwest down to Brawley, in the South. They also have a church in New York and one in Denver as well as some new missions in the Arizona region. The total runs up to about 31 centers controlled by the Methodist Episcopal Church. For this reason we note that of the young people gathered at a young people's conference, more than half are of the Methodist Church.

As has been said before, in the very earliest period the student class predominated, but now merchants, artisans and

laborers came in great numbers, especially the latter class. These labourers soon constituted the large majority of the Japanese population in America.

It was the task then of the Christian forces to Americanize these peoples and to evangelize all adults and children. This included organizing them into completely or partially self-supporting and self-propagating churches. This was no easy task for any mission enterprise or for the people themselves. But the plan has worked out in a great number of the Japanese Methodist Churches so that most of them are self-supporting with little or no aid from the Mission Board. Of course in some of the smaller localities they have had to have the support of the Board because of their financial condition and the small membership. In the quadrennial report of the Pacific Japanese Missions 1927-1931, self-support is stated as one of the aims of the program of the churches themselves. This program is five-fold. 1. Aggressive Evangelism; 2. Self-support; 3. Suitable Buildings; 4. Second Generation work; and 5. International Relations.

Dr. Herbert Johnson who was the Superintendent, once wrote a report on the Christianization of the Japanese and in it he expressed the idea that he believed it to be ideal to gradually secure the assimilation of the Japanese churches into the American churches, but this no doubt would be slow of accomplishment. Hence it was necessary, as in the case of other foreign groups, to carry forward the work by the use of their native language. But this language difference

has come now to be one of the vital difficulties in the churches today. The lack of understanding both languages for both of the generations has almost divided the two groups. At present most of the pastors are of the older generation and use the Japanese language. The younger generation cannot understand the language of the pastor, and has very little interest in the church for that reason. But this will all be treated in a more complete fashion somewhat later in the paper.

The leading Protestant denominations, as before mentioned, established missions -- particularly in the larger centers of population, and some besides the Methodist Church have extended their work quite generally throughout the country districts. In 1923 when Dr. Johnson wrote his report there were some 18 Mission Boards at work among the Japanese on the Pacific Coast. But these did not all represent denominations, for certain agencies and independent organizations were included in this number, many of which cannot be regarded as important factors in the evangelization of the Japanese. Listed in the order of the strength of their work at this time, they stood as follows and it is quite the same at the present time. 1. Methodist Episcopal. 2. Presbyterian. 3. Congregational. 4. Baptist. 5. Methodist Episcopal South. 6. Protestant Episcopal. 7. Friends. 8. Free Methodist. 9. Disciples. 10. Nazarene.

Besides these various churches which took care of the religious life of those who came to America, there were

established other organizations which have done very influential work. For example, the Y.M.C.A.'s and the Y.W.C.A.'s in San Francisco, Los Angeles and Oakland, have done great work, as well as those at Seattle. Also the Woman's Home Missionary Society of the Methodist Episcopal Church has homes for women and girls at San Francisco, Los Angeles and at Seattle. These of course were established only through the aid of the American Missions Boards in first establishing such organizations and the development is due to the conscientious work of both races.

The scope of the religious work then among the Japanese since 1887, when it first was established, has expanded to a great number of places as well as to a great number of people. The work was carried on by the local first-generation Japanese who felt that they needed some kind of a religious life, and who, because they were greatly increasing in number, felt that they needed something of this nature to hold them together and to establish something tangible for their children. Those who became Christians were very devout and very religious. In many cases Christianity to them has been quite a complex religion, because the religious background of these people in most instances was either Buddhistic or purely Shintoistic.

The number of Christians today of course is quite great and it is of interest to note the developments in the Methodist Churches themselves, not only in membership alone but in other phases of their work through the period 1900-1925.

	1904	1923
1. Full members	593	1,696
2. Sunday School Enrollment	305	1,933
3. Apportioned Benevolences	$419	$5,236
4. Ministerial Support (paid locally)	$2,889	$14,205
5. Value of property	$36,250	$186,475

This period of some twenty years shows that the work has constantly grown. It must be remembered also that this was not the only denomination doing work among the Japanese people.

There has been a fine spirit of cooperation among the denominations in various ways, especially in the federating of their work. In San Francisco and in Los Angeles, the Presbyterians and Congregationalists went together to work as one body. This is, and has been, true of their work also in Ogden and Salt Lake City. At the present time we see further unions of denominations. In Berkeley and Riverside the Methodists and the Congregationalists have federated their work and in Pasadena and Montebello the Presbyterians and the Congregationalists have done the same in uniting their work.

Another unifying factor was the organization, with the aid of the Home Missions Council, of the Oriental Missions Council which included all the superintendents and other national representatives working among the Chinese, Japanese, Koreans, and East Indians on the Pacific Coast. The Japanese pastors also have worked in close cooperation.

Outside of California the greatest work has been carried on in Washington. In Seattle the Baptist, Congregational, Methodist Episcopal, Protestant Episcopal, and Presbyterian churches are at work. The Free Methodist began their work at Auburn, the Congregationalists at Bellvue, The Protestant Episcopal at Kent, the Methodist Episcopal at Spokane and Tacoma, and the Baptist also at Tacoma. The Methodist Episcopal Church also has work at Portland and Hood River in Oregon, and at Denver and Pueblo in Colorado. Between these widely separated stations much work has been carried on by the pastors who itinerate as occasion requires.

The work then developed with rapid strides so that wherever there was a group of Japanese living a Christian Church was established to meet their needs. Many denominations established their churches in the cities, but the Japanese Methodist Episcopal Church was almost alone in reaching the rural groups. Before 1920 most of the Japanese Methodist Churches had been established with official recognition. In some places work was being carried on before it was fully recognised. These places were usually established through neighboring charges or the centers closest to them, and were officially recognized later.

The Japanese Methodist Churches were established in the years as follows:

San Francisco----------1886

Oakland----------1889

Sacramento----------1892

Portland----------1893

San Jose----------1893

Fresno----------1893

Vacaville----------1895

Los Angeles----------1895

Riverside----------1902

Spokane----------1902

Seattle----------1904

Oxnard----------1905

Bakersfield----------1907

Pueblo----------1908

Denver----------1908

Tacoma----------1908

Berkeley----------1909

Palo Alto----------1910

Loomis----------1912

Florin----------1913

Imperial Valley----------1913

Colorado Circuit----------1913

Los Angeles Branch Mission-------1915

Selma Circuit----------1917

In addition to those mentioned there are today other places where the work is being carried on by the Methodist Church. Some are included with others, for example:

Bakersfield includes Delano and Taft.

Florin includes Perkins and Elk Grove.

Fresno " Selma and Reedly.

Loomis " Marysville.

San Jose " Mountain View.

Vacaville " Fairfield and Winters.

Also there are a few addition to the number which are not included with another center, such as:

Arizona Circuit

Hood River, Oregon.

Livingston

Salem, Aoregon, Union Church

San Fernando Valley

San Gabriel Valley

In regard to the membership of these churches we shall go back for our purpose only as for as 1921. At that time statistics were taken of the Missions for Orientals in the Pacific Coast and Intermountain districts, affiliated with the Missions Boards in the Home Missions Council and the Council of Women for Home Missions. Much of the mission work for Orientals east of the Rocky Mountains is under local direction and is not reported to the Boards. This directory of Oriental Missions was edited by George W. Hinman, who was at the time head of the American Missionary Society. The directory was issued to furnish a basis for study of the Christian Americanization done and to be done for Chinese, Japanese, Koreans, and Hindus.

The following table taken from this report shows the

membership in the churches, Sunday schools, and young people's groups of the Japanese Methodist Church in the year 1921. As would be expected, in the larger centers the membership is quite a bit larger than in the smaller. The variation runs all the way from 21 in Palo Alto to 212 in Los Angeles.

Location	Church Baptized	Members Prep.	S.S. Members	Y.P.S. Members
Berkeley	42	10	66	30
Florin	57	19	82	26
Fresno	87	8	71	25
Loomis	63	7	71	40
Oakland	186	20	80	52
Palo Alto	21	4	52	10
Sacramento	104	5	116	35
San Francisco	132	9	52	30
San Jose	44	17	34	20
Vacaville	31	2	8	
Bakersfield	37	5	35	
Brawley	56		35	37
Los Angeles	212	29	128	75

The interests of the people, especially those who were grouped together on the farms and also in the cities, were not greatly diversified. They have always taken great interest in the work of the church. To be sure, there were obstacles to overcome, such as Buddhism to which some of the people still clung very firmly. Even now a great many of them are still very devout Buddhists and resist all efforts at Christ-

ianization. But evidence shows that in spite of this the work was quite successful in these early Methodist Churches.

In the cities the people's occupations were mainly the same as they are today, those of running florist shops, restaurants, hotels, laundries, garages, cleaning establishments, nurseries, and various types of stores. Of course too there were a few professional people. Then the other great part of the people occupied themselves with agriculture. They spread to all the possible places for farming, and it was not an unusual thing to see one section consisting mostly of Japanese farmers. This is and was true particularly of such places as Florin. Because of these people who lived on farms away from the cities, the Methodist Churches have established these numerous rural district churches.

Now that we have said something as to the people who constituted the membership of these churches, something must be said of the first pastors who came to occupy these pulpits and who still occupy then in many instances. They were of course from Japan. The very earliest ones were educated in Japan with either no American education at all or some of the classical type. Some of them were educated in Nagasaki which was influenced by the Western culture earlier and to a greater extent than any other place in Japan. This education also included some religious teaching.

Among the pastors who first were appointed to the church, or did work of like nature, were men like Mr. Miyama, who before lomg became a pastor and later extended his work to the Hawaiian Islands and then to Japan. Of the pastors who

are at present in the churches, the earliest ones came to the missions as pastors in 1908 at which time there were three of them entering the service. Then there was one each in 1909 and 1910. These are the ones educated solely in Japan, and whereas they held prominent churches in the early years, they now hold small parishes because of their lack of knowledge of the English language and of the more progressive ideas. They cannot fulfill the requirements of the churches today which call for the dealing both with the older generation and the more difficult and numerous second generation who think and speak in the English language. The second group of pastors who went into the service had for their background and training, a Japanese High School education, perhaps, and then some Theological training here in the United States. Their education on the whole then also may be said to be somewhat imperfect because they had not the complete education of either one or the other. Then there is the third group. These perhaps had some grade school education in Japan, then came early to the United States and thus had a thorough American education, completing their work in some Theological Seminary. The last group or the fourth, might be here mentioned. This group is that of the American born Japanese young men who have gone into the ministry. Of these however, the number is very small indeed, and it is the hope of the present leaders of the churches that the number will increase rapidly. There are five in this group, and of them, four are in the Methodist Episcopal

Church while there is one in the Protestant Episcopal Church in San Francisco.

The other church workers they had in the early period were not trained in any way in the religious field, but were especially interested in the work, and so they would teach the Sunday school classes and some prominent church member would be its superintendent. The language used in the Sunday school was the Japanese language. Those of the second generation were still very young. They were just beginning the American grade schools, and the language used at home was the Japanese. These first members of the second generation in most cases even today are more fluent in the use of the Japanese language, as they were brought up by parents who understood little or no English at the time. And later they still maintained this language to a great extent because as the younger children of the family grew, they gradually began to use the English language exclusively in their conversation, and it was usually the oldest child who would be the means of communication of thoughts and ideas between the parents and the other children. These older members of the second generation were then taught in the Sunday schools by the first generation teachers and before they themselves were able to grasp the full meaning of religion and particularly of Christianity, they were used as the teachers of those who were coming along just after them. Because they were unable to get teachers for the ever increasing Sunday schools, the need for teachers became so great that girls and boys hardly in their

teens became the teachers of the younger ones. From that time on naturally the language which soon came to dominate the whole work was the English language, and gradually the first generation workers ceased to take important part in the church school work. This was delegated to the young people, who had not had enough religious teaching themselves to pass it on to those who were coming along right after them. Such being the case, one can understand the situation in the Japanese churches today. This situation is that young people, who should be fast becoming active church members, do not have the interest and enthusiasm in religion and the church life in general that they should have. Until now the work, as we have seen, has been carried on quite smoothly, but now with the difference in the two generations becoming so acute, the church work and the maintenance of these established churches is an important problem.

CHAPTER TWO

SURVEY OF THE CHURCHES AS THEY ARE TODAY

In making the study of the churches as they are today, first it is necessary to see the whole spread of the churches, the Methodist Churches as well as the churches of other denominations. The following denominations have their work in the localities mentioned in California and other Pacific Coast states plus the few which are located in the Middle West.

PRESBYTERIAN

1. Seattle
2. Sacramento
3. Cortez
4. Hanford
5. Watsonville
6. Monterey
7. Salinas
8. Wintersburg
9. Long Beach

CONGREGATIONAL

1. Seattle
2. Fresno
3. Oakland
4. Santa Barbara
5. San Diego
6. Yakima, Wash.

UNION CHURCH (CONGREGATIONAL AND PRESBYTERIAN)

1. Ogdon, Utah
2. Salt Lake City
3. San Francisco
4. Los Angeles
5. Pasedena
6. Montebello

BAPTIST

1. Seattle
2. Sacramento
3. San Pedro
4. Los Angeles
5. Garden Grove

PROTESTANT EPISCOPAL

1. Seattle
2. San Francisco
3. Los Angeles

REFORMED CHURCH

1. San Francisco
2. Los Angeles
3. West Los Angeles

FREE METHODIST

1. Berkeley
2. Santa Monica
3. Anaheim
4. Phoenix, Arizona

HOLINESS

1. Modesto
2. San Lorenzo
3. Los Angeles

CATHOLIC

1. Seattle
2. San Francisco
3. Los Angeles

METHODIST EPISCOPAL SOUTH

1. Alameda
2. Oakland
3. Walnut Grove
4. Petaluma
5. Dinuba

DISCIPLES

1. Los Angeles

METHODIST EPISCOPAL

1. Arizona Circuit
2. Bakersfield, Delano, Taft
3. Berkeley (United)
4. Denber, Intermountain
5. Fresno, Selma, Reedly
6. Florin, Perkins, Elk Grove

METHODIST EPISCOPAL (continued)

7. Hood River, Oregon
8. Imperial Valley
9. Livingston
10. Loomis, Marysville
11. Los Angeles
12. Oakland
13. Oxnard, Ventura
14. Palo Alto
15. Portland
16. Riverside
17. Sacramento
18. Salem, Oregon
19. San Francisco
20. San Gabriel Valley
21. San Fernando Valley
22. San Jose, Mountain View
23. Santa Maria Union
24. Seattle, W. Washington Cir.
25. S. Colorado Circuit
26. Spokane, Washington
27. Tacoma
28. Vacavill, Fairfield, Winters
29. Wapato, Washington
30. West Los Angeles, Com. Church

Name of Charges or Churches	Church Memberships	Church School	Epworth League	
	Full Mems. including inact. mems.	Total Enroll-ment all grades	Senior and Y. P.	Intermed. and Junior
Arizona Circuit	21	70	22	28
Bakersfield	86	74	29	19
Berkeley United	132	127	70	24
Denver	230	330	130	
Florin	235	252	72	30
Fresno	110	147	51	20
Hood River	84	112	40	20
Imperial Valley	173	246	40	
Livingston	108	169	45	35
Loomis	126	194	37	25
Los Angeles	370	310	90	115
Marysville		110	35	
Mountain View		100	30	28
Oakland	242	213	50	39
Oxnard	38	124	18	15
Palo Alto	44	63	25	10
Portland	84	120	25	
Riverside Union	62	76	20	15
Sacramento	124	134	32	37
Salem	54	78	25	

(Table continued on next page)

Name of Charges or Churches	Church Memberships	Church School	Epworth League	
	Full Mems. including inact. mems.	Total Enroll-ment all grades	Senior and Y. P.	Intermed. and Junior
San Fernando		72		
San Francisco	169	147	40	15
San Gabriel Valley	18	84	25	23
San Jose	100	75	35	12
Santa Maria Union	36	139	11	37
Seattle	254	415	80	40
Southern Colorado Circuit	15	104	80	
Spokane	54	179	72	18
Tacoma	193	278	12	60
Vacaville	35	83	35	15
Wapato	78	166	20	15
West Los Angeles Community	50	130	35	27
Total --1935	3325	4921	1251	722
Total --1934	3133	4708	1246	613

The above table was copied from the Official Journal of the Pacific Japanese Mission of the Methodist Episcoapl Church. Thirty-sisth Session--1935.

The table shows a decided predominance of the Methodist Church. We note also from the table that in some of the cities there are more churches than are needed for the number of people living in that locality. This is particularly noticeable in Seattle where we find five Protestant churches and one Catholic church. In Sacramento they have three Protestant churches plus an independent mission and the Salvation Army, to say nothing of the Buddhists who are numerous and also are divided into two different groups. Then in addition there are Shintoists with their group of devout members. This shows then that there has been a great deal of religious work done among these Japanese people on the Pacific Coast and most of them are included in some church or other. The question which arises is, will they continue to grow or even to maintain themselves when the second generation has the responsibility of carrying on the work established by their elders?

The organization of the church and how well its activities are carried out always plays an important part in the success of the church in reaching all the people of various ages. We shall here at this time make a brief study of the organization of the typical Japanese Methodist church and of its activities as they are being carried on today. This will help to bring to the foreground some of the difficulties and inadequacies of the program and of the organization as a whole. It is here that so often the church falls short. A more adequate program and organization should be put into the church to meet the full needs of the young people today.

The survey to be made is that of the Oakland church which is one of the largest of the churches in the East Bay with the greatest number of church members as well as the largest young people's group.

I The Local Church

The church was founded in 1887. The present church which is located at 10th and West Streets dates back to 1917 and the educational building which stands a few doors from the church itself was erected in 1931. This church, like all the other Japanese Methodist Episcopal churches of the Pacific Coast, is under the supervision of the Board of the American Methodist Church. Ministerial appointments are made by the Bishop upon the recommendation of the Superintendent of the Japanese division of the Methodist Church, who is at present Dr. Frank Herron Smith. The Board supplies a certain amount of money for the churches and the distribution is made by the Superintendent according to the size of the church and its need. The church itself is governed by the usual Board of Stewards in which are included several from the young people's group.

a. The membership of the church is about 200.

b. The distribution of the ages is as follows:

1. Under 12 ----------60
2. 12-24----------100
3. 25-60----------80
4. 60 and over----------10

This includes those who are in the Church School but are not members of the church, as well as the full-fledged members.

c. The membership is homogenous with reference to race but there are about 80 who are Japan born and the rest consist of those who were born in America.

d. The members are of the middle business class for the most part.

e. The vocations represented are: store-keepers, art and grocery; day labourers; gardeners; cleaners; laundry owners and employees; insurance salesmen; tailors; nursery owners; and a noodle factory owner.

f. The members are moderately educated.

g. The annual budget of the church: $3,000, and $100 for missions.

h. There is a Junior Church membership which includes all the young people in the church from the Junior Department of the Church School on up to the adults. Dues are collected from them monthly and the average amount collected is about $40.

II The Correlation of Educational Agencies

a. There is a consciousness of unity in the educational program of the Church School but not of the young people's society and the adult church group.

b. Educational agencies, instructional and expressional, in addition to the Sunday School:

1. None for those under 12.

2. For adolescents between 12 and 25.

Boy Scouts, basketball teams for girls, other athletic organization for boys, Junior and Senior Epworth League.

3. Adult Bible Class.

III Material Equipment

a. The building:- The church has an educational building apart from the church itself. It is a three story building. It is quite well equipped with many class rooms, a reception room, large kitchen, the secretary's office, and a large auditorium.

b. Equipment: When the pupils are old enough, and if they are interested, the various classes are allowed to furnish their own classrooms--such as providing curtains, etc. The auditorium can be used as an adequate and spacious gymnasium.

The Church School has no library, that is, a definite place where the books of the school are kept, although some may be found in some of the class rooms. The only books in the line of religious education are in the pastor's study in the church building, but this is not often frequented.

IV General Organization.

a. The church: as before mentioned there is the usual group of officers and the Board of Stewards which meets once every month. In this group are supposed to be some representative or representatives

of the young people's group. Often however they are not represented.

b. There is also the Ladies Aid Society including the women members of the church.

c. Young people: There is the Senior Epworth League which includes those in high schools. This group is under the leadership of a young American boy who is from the American Methodist church. His work is purely voluntary, as is that of most of whose who are working with the group. Then there is what is called the Young People's Church, which was inaugurated at the beginning of the year. Until this was begun the young people did not have any real service of any kind. They did not attend the [illegible] morning church service because they could not understand Japanese, and the need was felt for some kind of a service for these older young people. Most of these are graduates of high schools. Some are now working, while the rest are attending the University. In order to meet his need a young American minister has been assigned for the work and the services are held on Sunday evenings. This group has its own board and committees. At first there was quite a bit of enthusiasm and young people turned out in good numbers, but as in many of the projects started, it is at the atage now where there are only a few loyal members who attend

every Sunday evening. Here again we see that these young people, although they are at the age when they should be loyal members of the church, have really very little interest in the whole work. This lack is far from being the fault of the young preacher for he is considered to be one of the most promising young ministers now attending the Pacific School of Religion.

d. Church School

(1) Supervision: There is no educational committee. The administration of the school is carried on by one general superintendent with departmental superintendents. There is no Religious Education director at the present. The superintendent and the departmental superintendents are volunteers, as are all of the teachers of the school. The superintendent has been a lifelong member of the church and although she has had no definite training in religious education, nevertheless is very earnest and a hard worker. The superintendent of the primary and junior department is a student at the Pacific School of Religion. The superintendent of the Beginner's department is a woman of the first generation who has had some training in Japan. She has done Church School work for many years.

(2) Teaching Staff: The teachers, except for the two in the beginner's department, are all of the second generation. The age range is about

21-27. In most cases the teachers are members of the church, having attended since they were very small. There are a great number of the young people in the church but they are quite unwilling to help in the church school, either because they feel that they are not capable, which in many cases is true, or that they are not particularly interested and do not wish to be tied down with the responsibility. Lack of enthusiasm is too prevalent. The majority of the teaching staff are high school graduates. Two of them are in college and there are two who have graduated from college.

(3) Course of Study: Methodist material in general is used, being obtained from the Methodist Book Concern in San Francisco. The teachers are given their choice of material but they usually are not too concerned about what they use for teaching material.

This in brief is the survey of the church in Oakland. One thing which is conspicuous and perhaps the survey does not bring particularly to the fore, is that the whole church does not work as a unit. Each group does its own work with very little regard for the others. Of course the church members are concerned with the young people's work but since they themselves can be of no aid because of their differences in ideas and language they maintain a "hands off" policy.

That is the important problem: to work older and younger groups together so that there will not be such a gap between them. Otherwise the church will not be able to maintain itself.

From a letter written by one of the two religious education workers in the Methodist church in answer to questions about the young people's work in her locality, we can get some idea as to how things are being worked out in Seattle. The first question was, "Do the young people attend the church services?--If not why not?" She answered, "The young people of our church do not attend the church services held in the morning when the pastor gives his sermon because they do not fully understand the pastor's formal Japanese language. Sometimes the pastor does hold special union services for the young people and the adults. Very few attend these." This may be said of any such group in any of the Japanese Methodist churches, as well as in churches of other denominations. In some cases such as that cited of the Oakland church, they do have special young people's services taken in charge by young American pastors. In the case of the San Francisco Methodist church they are fortunate to have for their young people's church one of the very few of the second generation pastors. He is in full charge of the young people's church and they have another pastor to work among the first generation. In places where they are not fortunate enough to be able to have such extra services, the older of the second generation simply drop out of the church entirely and the

young people's work is simply carried on in the form of leagues and other organizations. Another question which this religious education director of the Japanese Methodist church in Seattle was asked was, "What is the important factor lacking in the Young People's organizations?" She gives this very brief answer, "A pastor who can speak the Young People's language."

The great problem then, which is quite typical, is that of having pastors and leaders who can speak the language of the young people and thus be able to understand their needs and problems, to build up a program which would be suitable for the young people and which should help to draw these young people to the church so that they will in time become the loyal members of these churches. It is here that we should look into the problem of the pastors of today. As stated before, most of the pastors are of the first generation with Japanese education, and, of course, there are some who do have the American education. These of the latter group can still work well among the young people, but when it is a question of choosing between the older group and the younger, they are more apt to devote themselves to the older. The pastors themselves feel the difficulty of the present day need for ability to work with both groups, and it is not surprising that many of the middle aged pastors are going back to Japan to do their work, for they believe that there they will be able to do greater work than in America. It is absolutely essential that we have ministers of the younger generation to work with the ever-growing

second generation.

Besides the pastors which we have, there are the religious education directors. Somewhat earlier they were more numerous but at the present time they have dwindled down until there are only two who are definitely engaged in the work. One of these is situated in Seattle, and one in Los Angeles. Both of them were trained in the San Francisco Training school and have now been in service for a number of years. That in brief then is the situation as to the pastors and other workers in the Methodist churches.

CHAPTER THREE

THE PROBLEMS FACED BY THE CHURCHES

The problems of any church are very numerous, but those of the Japanese Methodist Episcopal Churches at the present time are probably more numerous than most. Many of the churches are almost at the point where the question arises of their being able to continue their past progress. Dr. Frank Herron Smith, whose knowledge extends to all work of every denomination, believes that the present period is the most difficult and crucial period in the history of the Japanese churches. This is the result of the growing up of second generation, at least of the first group of them, into men and women, bringing with them the problems of the difference in ideas and language from the older generation. The gap which has arisen between the two is ever growing and this is no small problem within the church.

Some of the churches already show signs of decline. These are the churches which are in the out of way places, such as the church in Spokane and Riverside, which are almost at the point of going out of existence. Not only is there this problem of the two generations, which will be dealt with but there is also the problem of the older generation themselves in that they are all gradually moving back to Japan. What is the cause of this returning to the old country one cannot definitely say, unless it is that they came here in the first place with no real intention of making their homes here permanently. They probably belonged to the group that

came out to the United States to make some money and then to return to the old country to live in retirement the rest of their lives. For example, in Las Anemas, Colorado, where there were quite a number of Japanese, and church work was being carried on, there are now only twelve families left.

There has been enough said to indicate the importance of the language difference which plays a great part in bringing about the present day difficulties in the churches. To be sure, it is not that the second generation do not understand any Japanese at all for they can understand to a certain extent and also speak it in a simple manner. The difficulty is felt when they wish to express their inner thoughts and ideas, their philosophy perhaps, or a thing of abstract nature. Also the English language is the mother tongue of the second generation. They think in English and their inner-most feelings must be expressed in English. This being the case it is not unusual that we find the young people not confiding in their parents in very personal matters, but confiding in their intimate friends instead. To be sure there are some of the older generation who have mastered English so that they can think together with their young people, but these are indeed fortunate and rare cases. Then with the situation as it is, it is no wonder that these young people will not attend the morning services which in the majority of cases are given in the Japanese language. Things in the nature of religion are more difficult to grasp if given in in a language which is not our native

tongue. And it is even more difficult to express our views, ask questions and discuss religious problems in another language. Not long ago a Japanese girl doing graduate work at the university was discussing the problem of language. She said that when her family dines, two separate conversations are carried on at the table at the same time. While she and her brother conversed in English on subjects that interested them, their parents, at the same table, carried on their conversation in Japanese and likewise talked of their own interests throughout the whole meal. How different she said it might be if they were able to fully understand each other's language and thus their ideas.

Not only is there the difference in the language, which, of course, is the most important disturbing element, but also with most of those who are going through the first-second generation period, there is the difference in their background both social and ethical. In Japan while they were young, the older people were taught a certain code of ethics, as ethics is stressed in the teachings of Buddhism, Confucianism, and Shintoism. In fact these teachings are more in the nature of ethics than of religion. Take for example, filial piety, which is a stronghold in the mind of the Japanese. It must be practised with absolute obedience. It is without doubt one of the characteristic features of the Japanese. These young people, being educated in America and receiving different ideas of ethics and morality, want the independence they see exemplified by the youths of America. This is also true of the young people's

social life. They have the same desire for fun and social life as the other young people, but here again they run counter to the ideas of the older people whose social activities were closely restricted when they were young people in Japan. They did not have the free mingling of the two sexes, in fact they did not even go to school together, even in their younger years as they do here in America. Here then might be mentioned another factor which separates the two groups and that is their difference in education. The first generation have had their education in Japan, in most cases not much more than a high school education, and usually less. Here again must be recognized the small number of them who have had some real higher education in Japan, and too there are small number who came here at an early age and have had some American schooling. But we shall here take the average case. The children on the other hand in most cases finish high school at least. Although in the rural districts some of them do not have the opportunity to go as far as high school because of the need for their help on the farms. The number of those attending the colleges and universities is constantly increasing. It is to be noted here also that of the Japanese students attending the University of California half of the number are from the rural districts.

Along with the other differences already mentioned there are of course the differences in their interests. This is not peculiar to the Japanese first and second generations alone,

but probably is true of any other transplanted race. Their differences in ambitions are also somewhat in the same category as the interests. With all these decided differences is it any wonder that the churches are facing such an acute problem today. Solutions to such problems are almost impossible to find when it comes to this stage.

Besides these problems between the two generations there is also the problem of outside interests and influences which the church faces. Of these , those that exercise the greatest influence, as would be expected, are the social factors. It is a problem to make the church attractive in its program and efforts so that they can compete with the latest popular moving picture or perhaps basketball game or even perhaps the dance being given by the Buddhist young people on Sunday evenings. These are difficult things to compete with, for among the Japanese young people there do not occur many social affairs. But in spite of these outside attractions if the young people knew that if they went to church they would get something worthwhile, something which meant the bettering of their life, to make it richer and make them better Christians, they might not even have to consider the situation twice.

The thing which is lacking and which is a problem to be considered, is that of the scarcity of leaders in these churches, leaders who are really well equipped both with the knowledge and ability to lead the young people. The difficulty is that because of this lack of leaders, young

persons who are hardly able to fill them are cast into positions of responsibility.. This occurs because as the older ones of the second generation marry and grow older they feel that they are too old to be included with the young people of the church, and since they do not attend the adult church group either, they feel that they are out of the church or that they are no longer needed. In this way the younger ones who might have had further training of some kind have not the opportunity to do so since they are forced into teaching or into carrying out some other responsibility. Even if they do happen to have a training class within the church it is difficult for them to find an able person to train these leaders-to-be.

The problems of the young people themselves are numerous also. First of all there is the lack of unity within the church itself, brought about by the factors above mentioned, that of the differences between the two generations. In all the cases, perhaps with few exceptions, the adult church group does as it sees fit for itself and the young people are left to do likewise. And since the church schools, as we have seen, are in most cases run by the young people exclusively that too is left to be worked out and planned by the young people.

Lack of adequate leadership inevitably leads to the lack of adequate programs and that is the situation in most instances. One thing leads to another so that inadequate

programs bring about lack of spirit in the church work and in religion itself. They can hardly be to blame if, because they have had no definite training in Christianity, they feel no loyalty to it or to the church. The program should be so arranged as that it covers many fields of life, for these young people are just becoming men and women who will either by their training become good citizens and Christian members of the community or indifferent citizens as well as indifferent Christians. Even if there is no way in which the two generations can possibly work together and attain some goal together, the young people can themselves become good Christians and supporters of the church so that one day they will become members of the church and carry on the work of the Japanese Methodist Church here in America.

CHAPTER FOUR

THE YOUNG PEOPLE'S PROBLEMS AND PROGRAMS

The church has a great responsibility in the work for youth and it is no small problem for the church to provide adequately the leadership, and equipment in order that an attractive program may be formulated to attract and to hold the young people to the church. And that itself is not enough for "Young people's method in the church must run much deeper than mere skills and devices by which to hold young people in the church. It must go deep enough to touch the inner nature of the church itself. It must inquire what sort of people these modern young folks are and what are the laws by which they grow and change. It must ask the question 'What can these two, the church and youth, together mean for the sake of something greater than either--the Kingdom of God?'"[1] Also if the church is to continue to exist, it must recruit continually from the young people in its field, for the very life of the church depends not only on the present leaders and members but also on the future members and leaders. Not only for the perpetuation of itself must the work be done but for the purpose of serving youth and in this respect it bears very definite responsibility to the young people. But then recruiting is not enough either, for there must be a systematic plan for providing for their best development. The work must be rooted far down in the subsoil of the life of the church and of the world and not in the top soil of superficial things. There are beyond a doubt both top soil

and subsoil in the lives of the modern young people and while there is often a permanent value in a good lesson, a well chosen topic, or a cleverly phrased problem, frequently these touch just the surface of the life of the young people. Deep down their lives are rooted in the subsoil of all pervasive modern social and cultural life, with the tendencies inherited of many a generation. Inspirations and motives become most valuable when they are fused with and linked into a program of action. The vital and lasting religions have worked themselves out into life through some form of action.

In the churches the young and the old should come to definite understanding of just what the church program should try to accomplish. Adequate organization, suitable materials, and effective methods wait upon the basic need for objectives in the young people's work. Some of the duties of the church to the youth are as follows:[2]

(1) To help young people to understand the nature of religion and the meaning of Christianity. Its duty is to enable young people to lay hold upon that religion which will give the richest quality to human experience, and make it possible for them to share this experience with others. God has been thought of as a fact, but He has not become to them a living reality--a joy-giving and life-determining comrade. The idea of Jesus is much the same and to the great majority He has become the strange wonder worker of long ago rather than a guide and approachable ideal for everyone, both

young and old, of today.

(2) To aid them in facing the ethical and social problems of the immediate present and also in the far future.

(3) To create in the young people an intelligent and active loyalty to Christian ideals. Convictions must be brought about which are their own. The church must bring them to commit themselves for the noblest cause. It should lead them to loyalty to the young people's organization as well as membership in the church.

(4) To help young people gain the power to do what they know to be right.

(5) To assist young people in becoming intelligent world-citizens. "In addition to the inward look and the upward look there must also be the outward look."[3] Whatever is done, should be done in close connection with the practical enterprises of a social nature and service activities must not be something added to the program; they form the basis for study, or grow out of study, or are parallel to study--all part of the comprehensive program for youth.

(6) To provide opportunities for sharing in significant services.

(7) To train for future Christian leadership. The training of young people for leadership, both for specialized forms of the Christian ministry and for voluntary day service, is very important. Churches should not reserve ability or skill for later years, or the potential leaders will have drifted away, finding other fields in which to apply their skill.

Some of the secondary objectives might be said to be as follows:

(1) Providing a wholesome social fellowship; a program of fun and mental activity. If young people are to grow into a fullness of Christian character, the church must give them opportunity to play together as well as to study and to pray. A schedule of recreational events planned and carried forward by groups of young people will prove an essective means by which they will come to an experience of the joyfulness of the Christian life. It will help to knit them together into a close fellowship; united in striving for the higher objectives to which the church of Christ should be devoted.

(2) Furnishing an opportunity for cooperation with adults in the general program of the church. Precaution muss be taken to keep the organization of the young people, no matter what kind, from becoming an end in itself. The church is calling for the personal loyalty of the young people as they grow into adulthood; and this should be the ideal worked up to through these various activities of the organizations.

(3) Cooperating with other Christian young people in the community and throughout the world.[4]

Dealing then with the problems which are of vital importance to the young people, first there is that of social relation ships. This would deal directly with their relationships with each other. Erwin Shaver, in his little book entitled "A Project Curriculum for Young

People", gives a list of these social relationship problems which might be taken up in the form of a project study. Among the topics suggested are: 1. "A Christian's Friendship", the purpose being to lead young people to enrich their present conception of the meaning of the term "Christian Friendship" and to widen and intensify it's application to present-day individual and social problems. 2. "Christian Sex Relations"--the purpose, to help young people discover and understand the important facts with regard to the sex instinct, and to guide them in expressing it on a Christian plane. 3. "A Christian's Life-partnership"--to help young people think seriously upon the subject of marriage, to face some of its problems, and to seek to discover how these may be met from the standpoint of Christian principles and ideals. 4. "Christian Young People and World-Friendship"--with the ever-increasing hatred and suspicions of the other nations than our own, it is time that the Christian education for world brotherhood became one of the primary objectives in the program of the church. 5. "The Other Fellow's Religion"--it is quite apparent that one of the complaints which the young people of today have against the church and its adult membership is the lack of toleration and understanding of the religions of other people. In spite of many attempts and even partial success in the matter of church unity, the forces of sectarian divisions are still at work. In contrast with the work which our public schools are doing to bring people in America to a better understanding of each other, our churches too often make for separation, not so much on

the basis of lofty and low ideals of living as on a basis of social status, racial and national groupings, and differences in theological interpretation. Weston and Harlow in their book entitled "The Social and Religious Problems of the Young People" give very full suggestions as to how the problem can be worked out in the young people's group. Some of the social problems which they suggest might be considered are as follows: 1. How may I know what is right and wrong? Why be good? 2. Conflicts of loyalties. The problem here to be considered is that in most of the problems of life there is a conflict between one's loyalty to one group, ideal, or responsibility; and one's loyalty to another group, ideal, or responsibility. What should be done in cases like that? Jesus is used as the example here. 3. Social conventions and sanctions--a single or a double standard. 4. Young people's relationships. What is the ideal relationship of young men and women?

Along with the problems of social relationships comes the problems of citizenship and world brotherhood. Weston and Harlow give some of the projects in this line also with some of the conclusions which might be reached. 1. Good citizenship. The problem to be considered is, "Who is a good citizen?" The conclusions to be obtained should be about as follows: 1. Work for laws that will express the social teachings of Jesus and the prophets; the Golden Rule covers all relationships, national and international. 2. Respect opinion of others even if not popular. 3. Don't be swayed by mob psychology and propaganda. Investigate and

get the facts. Then apply to them the principle of Jesus and decide accordingly. 4. See that our constitutional guarantees of freedom of speech, freedom of press and the right of the people to assemble peaceably are not taken away. The second problem then might be entitled, "War or world brotherhood?" How can we eliminate war and substitute for it a better means of settling international disputes? This is quite a big problem for the young people to take up but nevertheless they should be enlightened on such worldly topics and brought to them in the light that they should apply all Christian teachings to such problems. The third problem is that involving other races and nationa. What should be the attitude of a Christian toward the other races and nations.? This too is a problem which,if approached in the right way, would help the young people to be good world citizens. The fourth problem is the Christian's view of government. This should assist the young people to discover the attitude they should take as Christians toward their government and especially the ways in which they can make it more Christian. The fifth possible problem is the Christian's view of industry. The purpose here is to help the young people discover the facts with regard to present day industrial problems and face them in a constructive fashion as Christians, with views to encouraging justice and good will between capital and labor. It is necessary that the daily experiences be looked at in the light of the principles of Jesus, if one is to be considered his follower.

The religious problems are among the most important

factors to be considered for the young people. It is not rare to come across young people even in the organizations for youth who do not have any definite ideas about God. This is the most essential factor for from it are drawn the ideas of Jesus together with the significance of prayer and worship. If the young people today are to become the good Christians and members of the churches, they must be led to have more definite an idea of these religious matters. Dr. Starr in his book "Believ ing Youth" states the following in the matter of youth and its belief of God. "Many of the difficulties of young people with the idea of God grow out of their uncompleted process of making the necessary transition from their childish pictures of God as a magnified man, easily visualized and definitely located in space to a more spiritual conception which is adequate to meet the needs of a mature mind."[6] Thus we are told that as the earlier picture fades, there is apt to fade with it a sense of God's personality. It is not easy for young people making this transition to conceive of a person apart from a material body, for the reason that disembodied personality does not lie within the sphere of our earthly experience. But when these people are led to make a clear distinction in thought between a human person or self and the body which it indwells they are then able to somewhat interpret the personality of God in terms of thought, will, and feeling, or intelligence, purpose, and sympathy, and see in Him all powers. The idea should be that much of God's character is reflected in us, and being "made in His image" must mean

that in mental, moral, and spiritual qualities God is like us, though having these qualities in perfection where we have them in limited degree. Some men more adequately reflect the likeness of God than do others. And finally, to quote Dr. Starr, "My young people have been greatly helped in their efforts to determine what God is like by the suggestion that we should never attribute to God anything which we feel could not be consistently and worthily attributed to Jesus Christ. In the light of that suggestion, many of their perplexities have disappeared."[7]

The Bible also is a factor to be considered as the religious problem for youth. We are so accustomed to the thought of the Bible as the principal source book of our religion that we sometimes forget that no part of it was written for the purpose of converting unbelievers or to prove the existance of God. Every book in it was written by and addressed to those who already believed in God. The authority of the Bible then for us today depends not upon our knowledge of the men who wrote its books or of the time or place in which they were written, but upon the evidence of its truth which we find in our own experience and in that of the multitudes of men and women who through the ages and throughout the world have found in its pages the revelation of a Way which has proved to be the Way of Life.

As to prayer which is another important factor, the difficulty grows out of the young people's changed conception of God in which they have either lost or impaired their sense of His personality. It has been found that most young

people in their earliest conception of God thought of Him as a sort of magnified man who sat on His throne in heaven and looked down upon us with an eye which is either stern or kindly according to whether our individual behavior at the moment is pleasing or displeasing to Him. Such a conception cannot be held when we become young people and think with any seriousness about the true nature of God. "As to the first, the young people are reminded that it is not reasonable to suppose that God is so enmeshed in the laws of His own making as to have lost His freedom of action. And true prayer is not an effort on our part to get God to change His mind or to break His laws; it rather aims at letting Him fulfil His own purpose and us His "laws" according to His own desires through us. It seeks not to bend His will to ours, but to bend our wills to His."[8] Our need of prayer is further recognized when we realize that prayer is not merely asking for things, either for ourselves or others. The highest type of prayer-life is that of Jesus Christ, who seldom asked for things, but so continuously did He live His life in conscious fellowship with God that every moment of it was a prayer, and every act an expression of His oneness with the Father.

Worship plays no little part in the religious life of youth. Particularly is this true of the Japanese young people who do not attend the church services, or even if they are compelled to do so, do not get the full meaning of the worship because they do not understand the langauge. Therefore, since they do not get it at church services, it

should be one of the important items in the organization's programs. The effective worship service must have reality and its technique and content must be the result of careful preparation. The things to be considered in making out a good worship program are: 1. There must be a central theme. There should be relationship between the theme and subject for discussion or study or sermon which is to follow. Worship programs should be, for a month at least, built around a central idea. 2. Worship requires serious preparation on the part of the leader. In this, there should be a responsible committee charged with the task for arranging the worship. Adult assistance such as that of the adviser is usually desirable for this phase. Also the actual leading of the worship would be distributed among the members. It is so very easy to make the worship a dragged out and a wearisome period that careful arrangements should be made to avoid all dragging of time. 3. The aims of the service should always be kept in mind by those who are planning it. So very often leaders and young people make the mistake of thinking of worship as something which is identified with a place. Worship should be that quality or sense of value which enters into all experiences of young people. Some of the arts of worship are both in the materials of worship and in the experiences which the use of these materials provides. They are: a. Music. In worship emotions are aroused. As nothing else can, music provedes in worship the most necessary avenue of expression, for music not only expresses emotions and attitudes but also creats them. It

is necessary then that care be taken in the selection of the hymn book of the highest quality available. The singing of the hymns is perhaps the most common and most inspiring part of the worship outside of prayer itself. The words of the hymn should be suited in thought and meaning to the interests, needs, and capacities of young people. Hymns should stimulate the young people to their loftiest ideals and noblest purposes. b. Prayer. Prayer is considered the very heart of worship program. It is a personal approach to God. There may be group prayers, silent prayers, directed prayers, or individual prayers as well as hymns which might be used as prayers. The content of the prayer should be well thought out by the leader before it is given so that it will be expressed in the best possible way. Too often the prayer given is simply that of passing on the responsibility to God. For example, that of asking Him to care for the sick, the unfortunate, and the suffering, and then doing nothing more about it ourselves. Unless our program makes clear to young people the issues involved in building a Christian world to the extent that they shall enter into the process of actually helping to produce that world, there is little chance of achiev ing much in reality. Prayers, therefore, should be vicarious, and they should be concerned with the issues involved in the task of making this world a better place in which to live. Prayers of great men can be used with much benefit. The Lord's prayer, of course, should come first and other prayers in the Bible should be used. c. Scriptural and extra-Biblical literature. There

is no source like the Bible for examples of experiences which men have had with God. Consequently the Bible should have a large part in the worship experiences of the young people. There should be sufficient Bibles also available for responsive reading or for group study so as to insure the participation of the whole group. d. Stories and talks. Stories have a tremendous appeal to the mind of the young people and there are a number of sources available for the best stories for young people. e. Dramatics. Religious drama should have a small place in the worship program of the average group. It would not be wise to plan for drama more than, say, once a month. f. Giving. This should be also considered the integral part of the worship and thus should be done in a manner to fit in well with the worship program.

The young people should have a financial program of some kind and should be led to contribute regularly to the program of the church and its subsidiary agencies, for the church needs the support of the young people. Especially is this true in these Japanese churches where gradually the young people outnumber the adult church members. In order to carry out the work of the church in all its departments the young people must have some program in which they share some of the financial responsibility of the church. Also the young people need the religious and educational values which come from personal giving and from group endeavor. There are several means by which the young people's group can raise the necessary funds. 1. Dues. This is a common

practice in the young people's clubs and societies. The advantage of this scheme is that it sets a minimum expectation around which a budget can be confidently built, and it secures a regularity of contribution. The objection raised in this method is that it does not train the young people in sacrificial giving. 2. Collection. Many who do not like the idea of fixed dues prefer the method of voluntary offerings, taken every week or every month. 3. Pledges. The question here is whether the amount given will be larger than if the fixed dues system prevails, but it avoids the possible embarrassment which might come to some of the less affluent members, and it will lead the more conscientious to give a larger sum than they might otherwise contribute. 4. A combination of two of these plans. As a general principle it is not wise to have fixed dues and a regular weekly collection, especially if the young people are expected to contribute to other organizations on the same day; but it may be understood that at certain times special offerings will be taken for specific objects. 5. Letting the other person pay the bills. Most of the young people's organizations can,with socials and entertainments, raise a large part of their own money. The finest result of this is not financial; it is that a group of young people have worked hard on some large task and have learned some lesson of cooperation and responsibility which can become their possession only through such experiences. Some of the cautions which must be observed in such enterprises are as follows: 1. Main dependence should not be placed upon this

means of raising money. 2. It must be remembered that very often this is an uneconomical method of raising money. 3. Any commercial undertaking under the auspices of the church should give full value for money received. 4. Church people should not take advantage of good natured business men.

One of the great lacking factors in the Japanese Church is that of good leaders for the young people as well as for the church schools. Some of the important points in leadership[9] are as follows: 1. Dependence of organization of leaders. Leaders determine the rise and growth of any organization. The leader may be a stranger but if he has the ability of leadership in him the organization responds. 2. Leader and the program. Not enough can be said here, but in brief, the program is conceived by the leaders, also they are the prime factors in promoting and spreading it. 3. Preeminence of leadership. a. The leader creates his machinery or organization. Leadership involves this responsibility. b. Leaders are able to use any kind of machinery available to get results. c. A good leader sill succeed in spite of poor organization and program. d. The poor leader fails with the best organization and program.

In view of the whole question of the young people's work we must admit that the future work is determined by our ability to discover and train leadership. In the developing of a leadership for the local churches there are five essential things which must be considered. 1. There must be a vision of the future which will be the blue

print from which the work will be done. The demand for help has been so urgent that young people were pressed into service regardless of whether they were prepared for the work. In this way, shortsighted leaders have continually destroyed their chances at future leadership. The launching of any program whatsoever in the church demands a leadership. 2. The second essential is the discovery of the material of leadership. It is important to find the raw material and give it such preparation that in the end it will turn out to be the finished product desired. The raw material of human leadership is nothing else than boys and girls in their adolescent years, and there is to be sure no lack of them. 3. The third essential is adequate training of the future leaders. Teacher training programs have not gone to the root of the problem. Later adolescence is the logical time for training, just as it is during this period that the professions are preparing their future practitioners. Proper training can only come at a time in life when the individual is ready. There must be a type of training which will thoroughly fit the future leader to participate in the development and extension of religious education. 4. While training is going on those who will be leaders must be protected from being thrust into work for which they are not fully trained. The future religious leaders need practice carefully planned to fit them for their work. They must not be thrown headlong into the difficult problems of the fully developed work. The old habit of taking untrained or partly trained young people and giving them full responsibility is the

root of most of our church difficulties in obtaining capable leaders. When these young people are being trained as future leaders they must be left free. 5. During the time that the training is being carried on, the work must go on; there can be no let up in order to accomplish this, so it will be necessary to use emergency leaders at this time.

The question arises as to how we should pick out the young people who would have the qualities of a leader. Cecil Smith suggests that the qualities of leadership may be observed in the course of varied activities. For example, at the social given by young people, note who goes ahead with the plans for the program, who does the actual work of decorating and other things to be done. Also, one can see who are the ones that can plan the best worship program. Who takes the most interest or shows the most skill in conducting devotional periods? Who shows the most sympathy for others and suggests ways of sharing with the sick or underpriveleged or non-Christian? Here are the potential leaders. Cecil Smith says however, "But your potential leaders are not only those who go ahead with things. These may have had greater opportunity than others. The quietest wallflower may have undreamed of possibilities. Here is where your effort to get every person active in some part of the program will give the unrecognized a chance to develop. A vacation-school teacher needed a helper to play the piano and help with the handwork and recreation. No one could be found to help except a girl who could not play very well and did not have a very attractive personality. Somewhat

reluctantly this girl was chosen. But the girl was eager to do the work, took the hymn book home to practice the tunes, was on the job every minute, and was learning fast. One day the teacher was delayed by a street-car accident. When she arrived, much concerned about the program, she was greatly relieved and somewhat surprised to find that the girl was carrying on the customary program with confidence and skill. Then the teacher realized what it means to grow a leader." [10]

It must be within the program of the church school to provide for the training of these leaders. They will learn most rapidly if, with the definite teaching, they can experience the work and the responsibility by actually doing the thing. However, this does not mean that they should be given difficult tasks and full responsibilities. The church-school department and classes, the young people's society, the dramatic clubs, choirs, orchestra, and service and recreational program provide varied experiences that will train for effective leadership. All the while, there must be an adult counsellor to act as the coach. More formal training may be found in the summer institutes and camps, mid-winter conferences, conventions, institutes, workers' conferences, cabinet meetings, and departmental staff conferences.

Of all the plans for training, the most systematic plan is the Standard Leadership Training Curriculum of the International Council of Religious Education. More than fc rty denominations are cooperating with this council to

provide training according to the same standards. The course includes a wide range of subjects, in marked contrast to the one-volume course of two decades ago.

The curricula to be used in the young people's work and program, are quite numerous, for at this stage the young people are interested in every phase of life and environment. Thus there is no limit to the material which might be used for such topics as those concerning the religious problems in their lives, the social, economic, political, and so on. In the book 'Young People's Method in the Church", by Hayward and Burkhart, in chapter VIII Materials for Use in the Youth Program.[11] we find a quite complete list of written material which might aid in the building of the program and as source materials in the main. This book itself, will be of great help to the leader of young people, as well as useful for the young people themselves to have within their library. Shaver's book on "A Project Curriculum for Young People" also, after every project suggested, gives a list of very good source materials available for that particular project subject.

CHAPTER FIVE

THE CHURCH OF TOMORROW

The two great problems which must be solved in the Japanese Methodist churches then are: 1. that of securing more second generation pastors; 2. the problem of the older generation. If for instance, however, the first problem is solved and there come to the fore young men who will preach in English and carry on the church work for the young people, it is probable that the second problem will be greatly reduced. This group of young people, as has been mentioned before, feel that they belong to neither one group or the other. Since they themselves are not enough in number to set up an organization for themselves in the church to which they might nominally belong, they have gradually left the church entirely and are no longer active in the church work. In many cases they were the active leaders when they were somewhat younger. What then can be done to keep the people interested in the church work in order that they might become the pillars of the churches of tomorrow?

As a means of getting into some religious life, some of these older second generation are going to the American churches in order to get what they cannot get at the Japanese churches. For example there is a young married couple who are the members of the Congregational church in Berkeley. It is all very well when it means a few, but

if the number should increase, whether it is possible that they will be accepted into these American churches is another problem. Some have said that perhaps the wisest thing to do in view of the situations as they are in the Japanese churches, is to dissolve them in so far as plans for future generations are concerned and to join in entirely with the American churches. This however, is still quite an impossibility for if such were to be the case, those who would attend any church at all would be very small in number and also those who did attend the churches would feel like outsiders, and thus not able to get into the actual working and helping in the tasks of the church.

Dr. Frank Herron Smith of the Japanese Missions gives the following three reasons why the Japanese people must still maintain their own churches: 1. The problem of race prejudice still exists even in the best of the churches. Especially do they object to the group of marriageable ages, being strictly against the inter-racial marriages. This would then exclude those from the high school age group up to those who are married. 2. Because of leadership. Opportunity must be given leaders to develop themselves and to exercise their ability among the people of their own race. 3. Because the American churches are not reaching the Americans themselves and thus they would not be able to get in and reach even a small percentage of the Japanese people.

If the present need of a greater number of second

generation pastors in the Japanese [illegible] be met, the field of the ministry must be made an important and attractive field into which young men would be anxious to go. As it is, these young men who are at present at the point of choosing their careers, have high ambitions. They want to go into a career which has great possibilities. They have in most cases seen the hardships which their parents have had to go through so that they do not wish to have to go through the same struggles, and they aim to go into something which will bring good returns both financially and socially. When they realize that some, if not most, of the present Japanese pastors receive such meager salaries on which they and their families are expected to live, and also the condition among the young people in the churches, and perhaps the condition of the whole church itself, it is no wonder that they shun the career of the minister, even if they are personally well fitted to go into that line of work. Someone has quoted in referring to the job of the pastor in the Japanese churches, "It's such a thankless job!"

There should be some means of bringing about in the minds of the young people, a realization of the importance of the field of the ministry. Perhaps as an incentive, the organizations of young people in the church should offer some scholarship for those who seem fitted for the field, and who are willing and have the desire to go into the ministry. At the present time such a plan is being carried

out by the Japanese Young People's Christian Conference of Northern California which includes all the Christian young people in Northern California, and which is held annually in Berkeley. Each year a scholarship is offered to someone who is planning to go into the ministry, or to some young minister. This is a decided step towards furthering and increasing the number of young men going into the Christian ministry. But this is rather a general process, for it includes the young people of all denominations so that in the Methodist churches, where the need is especially felt, the action must be taken by the specific young people's organizations in the Methodist churches. Such a project as this cannot be carried out successfully by the young people of the church alone, but they must have the cooperation of the older people of the church. Such an enterprise would be one means of the old and the young working together on a common project.

Another pressing problem is that of leaders, for which there is a great demand. There is indeed a great need for accomplished leaders. In order to have them there should be provided some training which will take them at an early age and give them a thorough training. In every group in the church there are always some individual who is especially suited and interested in the work of the Sunday School and the young people's work. These are the ones to be trained so that with their interest they can become accomplished leaders. Each group needs a leader of high quality,

in order that it shall function progressively and harmoniously. For such purposes there should of course be a leadership training class in every church organization. Possible candidates should be urged to further their abilities by being given specific training. As for the older of the second generation group there is need for an organization of their own which will do for them what the church service and membership does for the adult members of the church. Some of the Japanese Methodist churches such as in San Francisco, where they have a second generation pastor, together with a first generation pastor, each doing his work entirely for his own group, or such as in Oakland where they have obtained a young American pastor who gives to the young people the sermons, have somewhat solved their problems. This is perhaps the best thing to do at the present until more of the second generation men become pastors. Both San Francisco and Oakland have young people organised as the Young People's Church, but here too, it has to be remembered that these churches are in the larger centers and their memberships are quite numerous as compared to those in rural districts. To carry out the work as these churches can, of course is not easily done elsewhere as it would be particularly in the East Bay area where church workers and churches are quite numerous, as well as a number of seminaries from whence these young American pastors may be obtained. But if it is impossible to have one person at all times, it is possible no matter where to get some outstanding worker in the American churches

in the locality to come at various times to aid in the service of bringing Christian messages to them. Since these young people do not attend the service and even if they do occasionally for some special service, they do not get the significance of worship and other factors which enter into a church service, there must be means of helping them to have some form of religious life.

Along with the above, that of obtaining help from the American churches, this would also serve the purpose of bringing into closer relationship with the American people. In the field of Christianity and the work of the church where in all there is one aim of bringing Christianity to the people and the aim toward world brotherhood, the young people should come into closer contact with the people of other races. This would help to bring about, if carried out in the right way, a greater knowledge and understanding of Christianity in the broad sense for which it is meant rather than in the secluded hall understanding as most of the Japanese young people have of Christianity.

Another important thing which should be brought about is that of the closer relationship with the older generation of the church. Only through a closer cooperation of the two generations can the church work as a unit and each church should work as a unit. As in the case of the Japanese churches where the two generations are so far apart the pastor has a very important task of working together with both of the groups. It is in his power also to work out harmony which might be brought about between the

two groups. Together with the pastors however the older generation should feel the responsibility of the young people in the church. Viewed from the adult standpoint in regard to the young people, there are at least four ideas of the task of the church. First, to save the young people. The doctrine of salvation is one of the cardinal ideas of the church . The doctrine of salvation rests upon the continuing experience of the power of religion. If Christianity has a unique task it is to provide the power by which we are able to do those things which our intelligence tells us we should do, and to restrain us from that life which we know is sin. Young people in all times need to be saved from themselves and from the sins of the social life. In every generation they will need to be saved to that type of character which was manifest in Jesus and which is the revelation of God himself."[12] In the second place, the task of the church is to serve the young people. This does not mean that it is the duty of the church to actually do the work for the young people , for much of the failure of the church work is due to the fact that leaders have not recognized the potentialities of young people and their eagerness to do things for themselves. Sound educational procedure will recognize the fact that the more young people plan and administer their own activities the greater their interest and the deeper their loyalty to the institution within which they work. But the adults should take interest in what the young people are doing at all times and serve the

young people by providing wise helpers, sound information, adequate equipment, and program assistance. Thirdly, it is the task of the church to use the young people. This of course must not be done in the fashion of the domineering parent, for no single group is to be considered the tool of another. Common and individual responsibility must be taught and permanent and effective loyalty is secure through the cooperative process and not by edict or imposition. Fourth, the task of the church is to share with youth the to total life of the church. "Nothing less than a complete sharing of the life of the church by young and old will suffice. The gospel of Jesus is one of love and goodwill and respect for personality. It alone will bridge the chasms which divide our world. Where such chasms exist in the home or in the church, only the practice of the Christian gospel will bring peace and social health."[13]

The things to be done in order to draw more of the Japanese youth, of the older of the second generation, into the church, and to interest them in the work of church, there must be established some organization within the church which will give to them that which they should receive by attending the church itself and not simply the Sunday school or the young people's organizations. It may be planned to take place in the morning at the same time as the adult service or it may be planned to be carried on in the evening as some of the churches are doing. In all, the program must be attractive however, the topics and the sermons must be within the comprehension of the young people in the organiz-

ation. In the slightly younger group where there is the League or other form of organization, the program there too must be adequate and attractive so that they will feel they are achieving something by their attendance. Some of the subjects then here to be used for instruction should be -- 1. The Bible; 2. The Church; 3. Missions; 4. Stewardship; 5. Evangelism; 6. Health problems; 7. Home and social relations; 8. World citizenship; 9. Life work; 10. Religious art; and 11. Leadership training. The aim at all times should be to bring to young people the knowledge and understanding of life, the Christian way of living, together with the responsibility to the church to which they belong.

The aim then of the Japanese churches, those of other denominations as well as those of the Japanese Methodist churches should be to furnish adequate leadership as well as leadership training for those who are yet to come, equipment and program to bring the young people closer to the church and to realize the significance of Christianity and religion as a whole, so that the Japanese youth will become as they grow into manhood and womanhood, good Christian citizens well worth the high esteem of the people of other races. Not only for this, but in order that the tireless efforts of those who came before us and who started the work of the Christian church among the Japanese here on the Pacific Coast, and our parents who have struggled to maintain the churches, may not all have been in vain. These Japanese

churches must be still maintained for those who are yet to come and it is now that the young people must realize the responsibility which befalls them for the maintenance of the Church of Tomorrow.

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1. Hayward and Burkhart, Young People's Method in the Church. p.13.
2. H.T. Stock Church Work with Young People. pp. 4-10.
3. ibid. p. 9.
4. ibid. p.13.
5. Weston and Harlow, Social and Religious Problems of Young People. p.93.
6. H.W. Starr, Believing Youth. p. 29.
7. ibid p. 31.
8. ibid p. 43.
9. H.C. Mayer, The Church's Program for Young People. pp. 340-347.
10. C.D. Smith. Administering the Young People's Department of the Local Church, p.27.
11. R.A. Burkhart, Guiding Individual Growth. pp.286-288.
12. H.T. Stock. Church Work With Young People. p.208.
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